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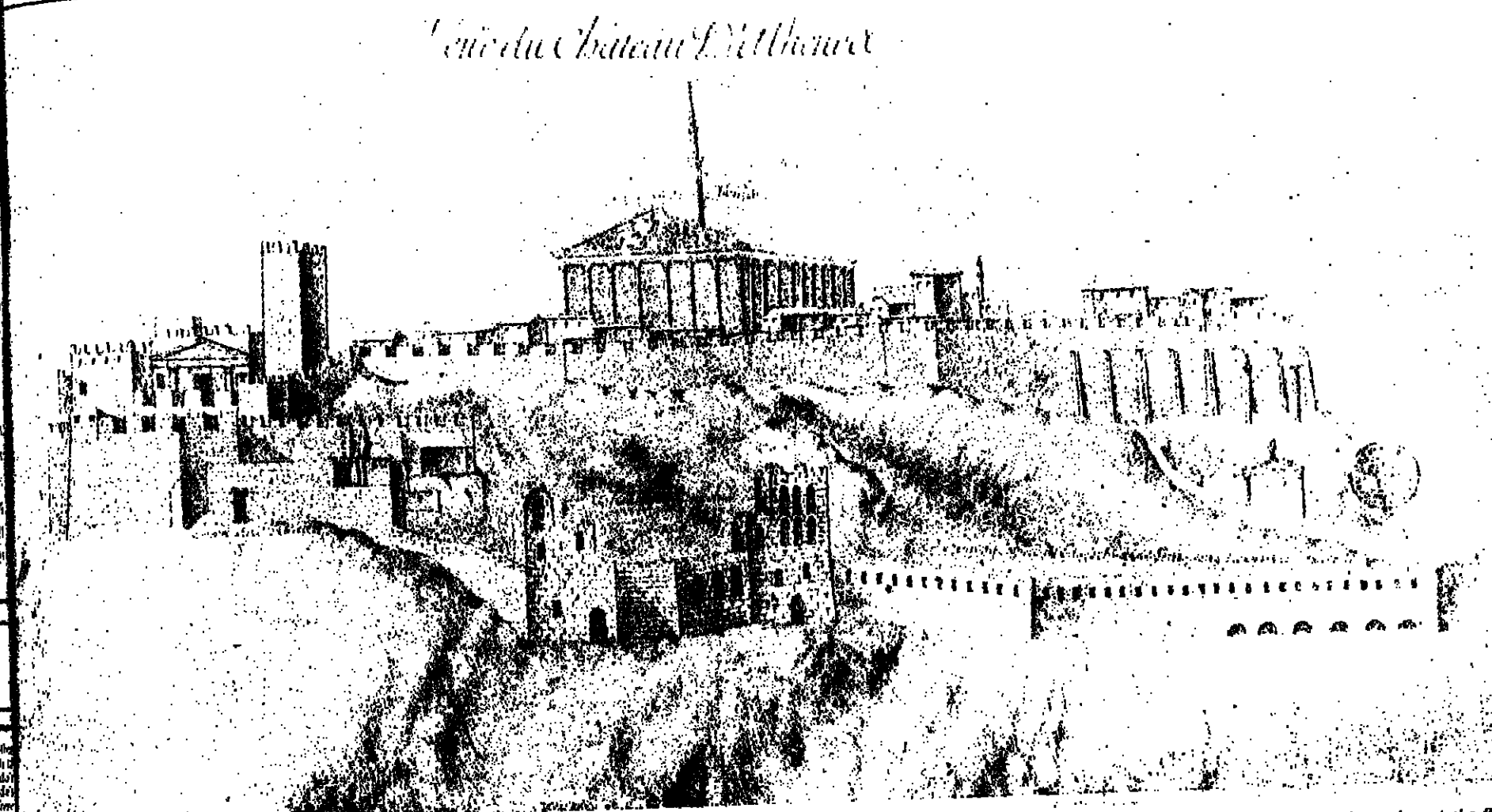
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D. Hayes : *A Player's Hide*
F. J. Howard : *Odd Girl Out*
E. Jenkins : *Dr Gaulty*
H. Mahmud : *The Tenants*
Y. Nishikawa : *Ghosts*

T.L.S.

THE TIMES
LITERARY SUPPLEMENT

FRIDAY 31 MARCH 1972 • No. 3,657 • Price 10p



tion before (and on the next page, during) the 1687 bombardment by Francesco Morosini's Venetian army. The monument, ink, and wash drawing above is probably the last illustration of the Putheni before the bombardment. The inscription (lower right) identifies a kind of Enayachayee erected by the Turks to protect the approach to the Citadel.

The Classics so far

BY PETER LEVI

THE SIXTH century BC. Hecataeus, the close predecessor of Herodotus, knew of the existence of Sogoncho, but it is doubtful whether anyone in Willshire heard of Delphi until the Roman occupation of Britain. There is not much use of Greek arts or techniques where north of Paris in the classical period. We can argue for a time, and a certain Muschion—

there on the shoulder of a monumental lion, the lion after which Piræus was called Porto Leone and which now stands outside the Arsenal in Venice. "Asmund" graved these runes with a hammer. Thielhoff, Thord and Ivar, on

BY PETER LEVI

local defence force using Roman roads and an ex-Byzantine mercenary. The same Harald wrote a poem which may well recall the capture of Athens.

Neither the young girl nor the grown woman

Considering that this was the beginning of contact between Greece and England, and that a large part of the relationship has been in the same spirit ever since, what an extremely unexpected phenomenon classical scholarship is in England. It is not only a subject to talk about. Roman-

has been much explained away by scholars, an otherwise unknown scholar who lucidly thought may have been a clerk of works—says that there is no great flagship of Hieron that came from the mountains of Sicily. Greek bronze coins struck on the Roman conquest of Sicily reached Britain in considerable quantities, a fact once considered by scholars that it was raised by

Aggeirr, mother, Thane and
 demand of Harald the Tall,
 although the Greeks forbade it."

It is extremely odd to think of the
 battle of Stamford Bridge, a few
 days before Hastings, being fought
 out with Viking tactics between a

THE NEW

will deny that we came one morning
to the city in the south;
we brandished our blades,
we cut a road with the sword,
there is a monument of the adventure
and yet the woman in Gardaríke
who wears gold bangles despises me.

is not enough to take advantage of the crumbling villas reduced to grassy tumps, of the Latin tradition of the church, or copies of Ovid's *Ars amatoria* made in southern Welsh monasteries, and

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analysis until 1948, although it was inadequately established by the work of Thomas Rickett, who collected material before 1840.

The excavations at Cadbury Hill have shown a penetration of the continent of Britain by an Eastern European material culture in the Dark Ages which, if gossip may be relied on, antedated the excavations of the fine non-Roman who kneels

**Classicists and Sociologists
To Meet Modern Needs
Putting Places to Names
No More Latin . . .**

**Highlights from 'Art
Hugh Lloyd-Jones's**

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...to enter British history
...more anomalous; in 1066 King
...of Norway invaded England
...met his death at Stamford
...edge. That same Harald, the hero
...of the King Harald's Saga and the
...of Greek chroniclers, led
...the rebellious city of Athens
...the name of the Byzantine Em
...He left a ruin: unrecor

Other Classical reviews

New novels by Margaret
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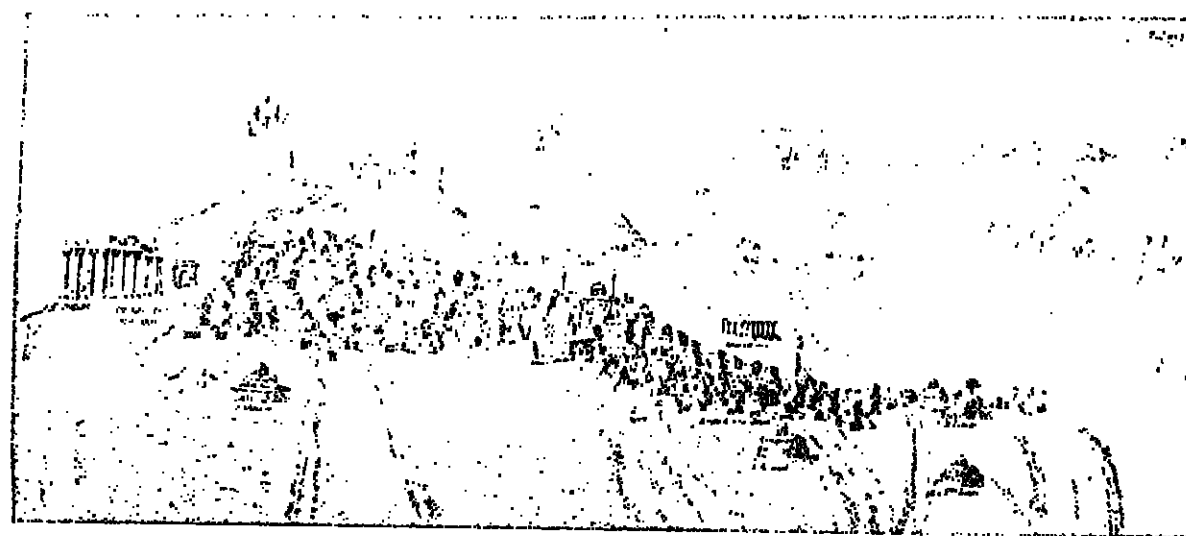
Scaliger, who detested and resented Greek studies and believed Ovidian on fish to be the only Greek poetry of real merit; and this view of Ovid and indeed of the proper nature and texture of poetry existed and did harm also in England. The simplicity of Homer was early recognized; he was loved from the beginning, visible even beneath Chapman's appalling embellishments, though his popularity grew and his absolute mastery was acknowledged only with the spreading of the knowledge of Greek.

Milton's generation was the turning-point. A little earlier, most English Latin scholarship had been somewhat shallow, and most English Greek scholarship had been ecclesiastical. In the notes of the committee that revised the early drafts of the Authorized Version of the Bible, there is more evidence of an intelligent command of Latin than of Greek, even in the case of the Regius Professor of Greek at Cambridge. Milton's Greek was excellent; the annotations in his small Euripides, which is now in the Bodleian, are impressive and moving. It is an odd thought that he was on his way to Greece as a young man when the English Civil War broke out. Had his journey been carried through without any tragic accident, he must inevitably have become the founder of Greek archaeology. As it was, the first scholarly and serious travellers were a generation later. Dr. Spion of Lyons, Sir George Wheeler, and Francis Verney, who died in Turkey and whose Greek journal still lies unpublished in the Royal Society library.

This was already the generation of Bentley, and English literary scholarship had come of age, not without a touch of the brisk intolerance associated with that process. It was against Bentley that the most shattering indictment ever framed in English against classical scholars was directed, by Swift in *The Battle of the Books*:

His armour was patched up of a thousand incoherent pieces, and the sound of it, as he marched, was loud and dry, as the malignity of his temper pervaded nature; thy learning makes thee more barbarous; thy converse among poets, more grovelling, myrry, and dull. All arts of civilizing others render thee rude and intractable; courts have taught thee ill manners, and polite conversation has finished thee a peasant.

It will be seen that a good deal of this splendid invective is personal to Bentley's character, although there are few classical scholars who have not at some time thought in similar terms about one or other of their colleagues. It should also be remembered that the abusive speech is put



The bombardment from the East, an engraving based on a drawing by Captain Vernet, an engineer in the invading army. Both illustrations are from The Carrey Drawings of the Parthenon Sculptures, edited by Theodore Bowie and Dieter Thimme (98pp. Indiana University Press: AUPG. 112).

into the mouth of J. J. Scaliger, one of the greatest classical scholars of all time, and above all one should not forget that in this controversy Bentley was right. He was a professional in action against gentlemanly dilettanti; of these two classes it is of course hard to decide which in the past two and a half centuries, has done the more harm to a true understanding of Greek and Latin literature.

The gentry had sprouted their columns and classicalized their houses long before Greek antiquities were well known; when the first accurate publication of the Parthenon was issued in London, it is significant that the expedition to obtain true records had been sent by the British colony in Italy. The result of the publication was a visible increase in rigour, and the triumph of a severe Doric style. When the Elgin marbles—by an act of wanton criminality and after a devastation of Athens too appalling to talk about even now—came to England, the result once again was like an invigorating wind. Artists as different as Blake and Delacroix learnt lessons from the same stones, and the art of sculpture was affected, as that of drawing has been by the comparatively new study of Greek vase-painting. Once again the Roman imitations known earlier had been a delusion and had done harm, with the single exception of Roman portrait sculpture, which at its early best is a unique case of the perfect interpenetration of Greek and Roman traditions, just as in our literature the *Eclogues* and *Georgics* of Virgil and the poetry of Horace have been a fruitful influence for a similar reason. Richard Westmacott, replying to the parliamentary committee on the purchase of the Elgin marbles, put very sharply the benefit

which seems to me at the heart of the influence of Greek originals on all the arts in England: "We have every reason to think that even the present men, as well as young men rising up, having these things to look to, are less likely to be mangled." It is roughly what Pope is talking about, in a context of the art of his own time, when he says that Homer is like nature.

Gibbon's reference to the port and prejudice of Oxford is stolen from Pope, and it is possibly truer of the seventeenth century in English universities than of the eighteenth, when among a great deal of political venom, eccentricity and sloth—qualities easy to discover in any calibrate community—scholarly enterprise undoubtedly existed. It was the period of which Porson's remark about another scholar seems characteristic, that he was as furious against Greek accents as he was against the Trinity. Porson's own ambitions were limited but very decent, and they have been fulfilled. He hoped it might be remembered after centuries, that someone called Porson had lived at the end of the eighteenth century, who had done something for the text of Euripides.

It would be ridiculous to write about British classical scholarship without facing the question of textual criticism. It was inevitable that a high proportion of the best linguistic and—where it existed—literary critical talent that was to be found among classical scholars should be devoted to the purification of classical texts, nor is there any better criterion for one's understanding of an author than one's ability to know intuitively or by a process of argument what he would or would not have written. Excellent emendations in well known texts are still made today. But it was also inevitable that among second-rate

scholars messing about with the text would become a mania, that their suggestions would be unacceptable and require further expunging, that they would plague their pupils with their insistent, dull levity, and that they would lose the sense of what ancient poetry is for. We have moved some way from Porson. Textual criticism at its best means that you become what you love; its authentic motive is not the pretentious wish to figure in the tiny typewritten of an *apparatus criticus*, but to contribute to the understanding and the memorial of a dead author. When Porson discovered that one of his own suggestions had already been made by Bentley, he wept with joy.

In the nineteenth century there were learned men in some abundance, progress became systematic, easier travel brought with it a new familiarity with manuscripts and foreign universities, archaeology revealed what had been unknowable, reference books improved and increased, and history became immeasurably more serious, finally dragging ancient history with it. The revival of Greek as of Italian liberty had little effect on scholars; they were mostly uninterested in the temporary reality of Greece, as many of them still are. The greatest reform was one of method; we owe it entirely to the learning of the generation of Mommsen, and very substantially to that one great man, to his pupils and the pupils of his pupils. It reached England slowly and in wave after wave. To read Mommsen's *History of the Roman Republic*, one might sometimes think he was a Marxist of the 1930s; the truth is that he belongs to the same intellectually colossal generation as Marx. The learning that he generated in others was

formidable, and intermingled in an intoxicating breadth of which the more gentlemanly European tradition could not attain to. It was in England that the disciplines of anthropology, archaeology began to crowd out classical studies. The work of Frazer, Cornford, Jane Harrison and the labyrinthine and esoteric of A. B. Cook was a new April, and we are only now at its autumn.

Nineteenth-century scholarly English classical studies have been vived by neglecting such elements, and by transforming the foreign elements into itself, and the present time. The work of individuals has invigorated and improved many other individuals, in exceptional cases as that of Frazer.

Frankel very many and deeply, with results that are starting to appear. But it is not the classics as a study had seem until yesterday inseparable from the conservative side of British academic life. In so far as it represents a strong stand for learning against the different that popular education has can with it, conservatism at this can do a useful job. But such studies have become strangely detached from that central thrust of Muse's attack on these islands that they once represented, and new profusion which exists in the understanding of ancient peoples. Even archaeology, thought the strongest area, has remoter from national identity as it becomes more scientific.

On the other hand, what is integrating classical studies in their great future straight: the preoccupation of many of the scholars with what for many have been the huge, unspoken tensions underlying our understanding of Greece and Rome—questions including personal factors; the involving the nature of society, the momentum of the foras, and the how and why of arts of antiquity. Questions of Mommsen raised are beginning to be faced again. Homer has been so much loved, translated, and the authors whose actual appearance of authors whose actual use to be difficult to what have in their hands and know how to interpret. The numbers as decent poets but only greatness like that of Mommsen, is a rare growth. It may be that every European culture has antiquity in its stomach; it may that we are on the verge of a infusion.

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Some say Mahatma, others say humbug

GEORGE WOODCOCK: *Fontana/Collins. Paperback.*

Constitutional Relations between India and the British, 1942-7.

Volume III: Reassertion of authority, 1942-7.

Editor: Nicholas Mansergh. Volume I: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume II: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume III: Reassertion of authority, 1942-7.

Editor: E. W. R. Lumby. Volume IV: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume V: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume VI: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume VII: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume VIII: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume IX: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume X: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XI: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XII: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XIII: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XIV: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XV: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XVI: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XVII: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XVIII: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XIX: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XX: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XXI: The transfer of power, 1942-7.

Editor: E. W. R. Lumby. Volume XXII: The transfer of power, 1942-7.

another". Of course, the agent had been a caste fellow of Gandhi's reception would most probably have been very different, his teeth would not have been ruffled, his relative might have been left off, and then only the administration would have been corrupted.

Mr Woodcock's *Gandhi* is a contribution to a series on "modern masters", and it would be wrong to look here for any attempt to reach a balanced assessment of the significance of his subject. But one has to read carefully to catch Mr Woodcock's cautionary or negative allusions; they are all but drowned out in the trumpet notes that sustain his claim that Gandhi "changed the shape of our world and the form of our thought during the present century". The assumption that Gandhi was not only saintly but permanently significant, to the world as well as to India, irradiates this study, merging detail into a rosy blur, distorting judgments, inflating at almost every step the contemporary significance of his subject.

Mr Woodcock's approach takes him sometimes into muddled—or at least confusing—ambivalence. He wishes, for example, to present India's resistance to modernization as some kind of triumph of the sees what he calls "China's internal surrender to western methods" as tragic) and he ascribes it to "the deep conservatism of the peasants, the resilient pluralism of Hinduism, and, not least, the surviving influence of Gandhi...". But this resistance is symbolized by what he himself describes as the "unregenerate filth and poverty" of village India, not to mention urban India. Like so many of Gandhi's admirers, Mr Woodcock makes great play with the word "revolutionary", and he writes of Gandhi's dedication to the aspirations of the poor; but elsewhere he notes that "far from wishing that men should cease to be poor, he taught that a deliberate poverty... was the happiest of possible human conditions". Some revolutionary.

Within his brief compass, Mr Woodcock touches on all the customary aspects of his subject. If one looks, and wishes to be undisturbed in the view of Gandhi now commonplace, then Mr Woodcock's short study will make enjoyable reading. But in India these days Gandhi's statues and pictures and the cult, have become targets for the iconoclastic rage of radicals (on the Hindu right, of course, he has always been a distrusted figure); it is surely time that in the west

Gandhi is looked at straight, not in the false perspective that comes from kneeling.

So many of the claims aridly made by writers like Mr Woodcock stand up to examination badly. He tells us, for example, that Gandhi waged a "life-long campaign" on behalf of the Untouchables. But the Untouchables had their own view of Gandhi, and to B. R. Ambedkar Gandhi's "whole programme for the removal of Untouchability [was] just words, words, and words [with] no action behind it". He was "more anxious to tighten the tie which binds the Untouchables to the apron strings of the Hindus than to free them from their idiom...". And, far from being a Great Soul (Mahatma), he was "a successful humbug". Ambedkar's writings on Gandhi have been usefully brought together in *Gandhi and Gandhism*, edited by L. R. Bailey (Rheem Patrika Publications, Nakodar Road, Jullundur).

Mr Woodcock, discussing Gandhi's use of the fast as a political weapon, notes its coercive aspect, but not very clearly. The life of Gandhi himself was merely the fuse; the explosive material lay in the certainty that his death would produce widespread riot, arson and murder—and this is precisely the case when "fasts unto death" have been proclaimed in independent India. Scrapping the bottom of the pot to find something of Gandhi alive and significant in today's India (where, he admits, "Gandhi's social gospel has never been taken seriously by more than a few idealists"), Mr Woodcock claims that "much of the reorganization of the country since Gandhi's death into linguistic states has been achieved by the use of methods he developed". Well, the process started when Nehru gave in to rioting in the then Madras state after a faster had starved to death, and other concessions by the central government in this regard were made in consequence or under threat of similar mayhem. Non-violent in the Pickwickian or Gandhian sense.

The latest in the admirable volumes of documentation on Indian history includes the story of Gandhi's 1943 fast. It traces the discussion on how it was to be handled by I.M.C., with acceptance of the view of the Viceroy (Linlithgow)—that Gandhi should be allowed to fast to death if he insisted, rather than that the government should buckle under to the threat of his death. Preparations are made for cremation; it is noted that

the ashes should be disposed of secretly if possible but realized that Gandhi's family will have to be consulted; the country is reported calm and not much interested, though a violent reaction is expected if the fast ends in death; from the North West Frontier the reported Muslim view is that if Gandhi dies it will serve him right. The crisis in Gandhi's condition comes, and passes; the Viceroy reports his suspicion that it was arranged, and his certainty that "as soon as it became apparent that we had no intention of giving way... steps were taken to give Gandhi the essential pabulum". He quotes Gandhi himself as saying ("playfully") that the fast has become fraudulent, and goes on:

I am causing it to be put about circumspetely, particularly among our American friends, that those who lately so fondly allowed their hearts to be plucked had better begin preparing themselves for the realisation that it was really their legs being pulled.

Much the same happened when the Sikh leader Tara Singh declared a "fast unto death" in the early 1960s; Nehru, informed by the Punjab administration that the faster was in fact taking sufficient nourishment to keep him quite fit, flouted his demand and in due

course Tara Singh gave up. Perhaps Indian cabinet papers would reveal that Nehru was as sardonic about Tara Singh as Linlithgow was on this occasion allowed himself to be about Gandhi.

But Gandhi himself was, it seems, ready to die, and it is likely that his fast was manipulated by those who tended him, without his knowledge. In an introductory essay to a re-issue of Gandhi's writings Ronald Duncan suggests that if Gandhi had not been assassinated he would soon have deliberately fasted to death: "The only question is, which event he would have selected for his sacrifice." This is convincing. The sense of failure and irrelevance is strong in Gandhi's post-independence diary, included in this collection; "There was a time when India listened to me. Today I am a back number. I have been told I have no place in the new order...".

This is an intelligently selected and well presented collection of Gandhi's writings. Mr Woodcock observes that "If Gandhi had not achieved what he did, there would be little purpose in reading him...". So the value one places on this book will depend on one's estimate of what Gandhi did actually achieve.

Pacifists at sea

PAT ARROWSMITH (Editor): *To Asia in Peace. 188pp. Sidgwick and Jackson. Paperback, 90p.*

Pat Arrowsmith, a well-known anti-war militant, has compiled the story of "Non-Violent Action in Vietnam", an attempt by a small group of demonstrators to take direct action against the American activity in Vietnam at the beginning of 1968. In telling this story more frankly than is customary, she manages to make the whole expedition sound like a complete farce. Far from going to Asia in peace, the members of the group spent most of their time in bitter argument. Far from going to Vietnam, they got no nearer than the Cambodian border. Having raised something like £10,000, they found they could do little but sit around and get heatstroke and diarrhoea or look at the sights of Phnom Penh and Singapore and buy souvenirs—or, in the case of the men, visit the local brothel, and, in the case of one of the men, catch gonorrhoea.

They did manage to take some direct action, when eight of them tried to enter an American base in Thailand—for which they spent three weeks in prison before they were deported. It is difficult to believe that NVA had any effect on the course of events at all—especially since it had the bad luck to coincide with the Tet offensive of January, 1968. It would be interesting to know what effect, if any, it had on those who took part. It presumably had some influence, if only negative, on the Operation Omega of recent months, which tried to get food and medical help to the people of Binh-Dinh. But of the comments printed at the end of the book, that of Jenny James, who comes out of the story as one of the few sensible participants, is perhaps the most significant. She acknowledges the function of non-violent protest by people who cannot bring themselves to fight—"but for myself, I'll be learning to use a gun".

POSTAGE: INLAND 34P ABROAD 24P

American Short Stories
Edited by Douglas Grant
In this collection of fourteen tales, each in its way significant and influential, the late Professor Grant provides a sound introduction to the art and tradition of the American short story. The volume begins with stories by Hawthorne, Poe, Melville, Mark Twain, and Ambrose Bierce, and leads by way of Henry James, Edith Wharton, and Sherwood Anderson, up to Faulkner and Hemingway. This Oxford Paperback Classics edition replaces the World's Classics published in 1965. 90p. Oxford Paperbacks.

Modern English Short Stories
Edited by Derek Hudson
This anthology of nineteen stories written or published in the years 1930-55 includes stories by A. L. Barker, H. E. Bates, Elizabeth Bowen, Clemence Dane, C. S. Forester, Graham Greene, Rosemond Leumann, W. Somerset Maugham, V. S. Pritchett, Evelyn Waugh, and Virginia Woolf. This Oxford Paperback Classics edition replaces the World's Classics published in 1950. 70p. Oxford Paperbacks.

Handbook of the Birds of India and Pakistan
together with those of Nepal, Sikkim, Bhutan and Ceylon
Volume 6. Cuckoo-Shrikes to Babaxes
Salim Ali and S. Dillon Ripley
8 colour plates, 40 line drawings, 6 distribution maps. 48 OUP India.

Notaries Public in England
In the Thirteenth and Fourteenth Centuries
C. R. Cheney
The activity of notaries public in medieval England has been underestimated. This Mediterranean tradition became partially naturalized, and the author finds foreign notaries first in England in 1257 and 1258. The background of notarial instruments in rhetoric and law is discussed, and in studying their diplomatic features notarial influences on non-notarial documentary are observed. 6 folders. 45p.

Much Ado About Nothing
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of a leading journal and is written by a noted scholar. It should be obvious that my prime concern is with the academic tradition which creates such writing and not with its work. It seems a representative passage, for reasons of space I quote it without the footnotes, which add considerably to the prestige of the work.

The rise of Syriac belongs to the "frontier" area along the Euphrates and to Oribene, with its capital Edessa. The Syriac cursive script is first attested on an inscription of A.D. 6 from Bireek on the left bank of the Euphrates, and a couple of other inscriptions come from the same region later in the century. (1) More important is the earliest surviving Syriac document on perishable material, the deed of sale written at Edessa in 243, and found at Dura-Europus. (2) From Edessa we have the apparently eye-witness account of the flood of A.D. 201, later incorporated in the *Syriac Chronicle of Edessa* (3) and more significantly the writings full now lost except the *Book of the Laws of Countries* of the heretic Bardesane (154-c.220). (4) In the face of this important development we perhaps forget that Edessa too was a Macedonian colony. (5) (F. Millar, *The Journal of Roman Studies*, 1971.)

In one respect this article is exceptional. It deals with aspects of an eastern culture which would be unknown to most readers, and this alone may have lent an extra interest to the discussion of these sources. If this statement is true, it helps us considerably in identifying the model of knowledge which is implied. There seems to be no emphasis on a coherent argument. As so often in classical history, it would be extremely difficult to summarize the article, nor are summaries ever required by journals. One of the main points of the art form, as Namer said, is the description of events as complex and diversified as the men who wrought them. And for that, one fact is roughly as useful as any other. The image which this style evokes is one of those Indian statues with many hands, offering goodies to so many points that I am never sure which hand to take, and so finish up both unsatisfied and amazed. In part, of course, this was intended. The true path of scholarship is to look up all those references, and only then can one enter the inner sanctum of knowledge, better still, one should know the references already.

Mass-production
in learned journals

The expansion of scholarly publication has aggravated the difficulties of traditional historians. A very good classics library now takes over 350 learned journals a year, and about half of these have begun publication since the Second World War. In Roman history alone, more than 1,400 articles were published in 1967, apparently an increase of 40 per cent since 1965. In circumstances like this, it is quite impossible to keep up with everything, although the traditional ethos that one should be comprehensive survives. This expansion has had one pay-off in the increased differentiation between ancient historians and classicists, though this has still not gone very far. Ancient historians are usually members of classics departments in English universities. Indeed, in Oxford and Cambridge ancient history has been studied largely by classical literature ("the great writers") and this has focused most scholarly interest on Greece. Most great literature was written. It also led most historians to historical problems posed by the sources. The vast increase in the volume of research has almost inevitably forced historians who wish to be original to interest themselves in new periods and regions. Unfortunately, they have usually applied the old methods to new materials rather than used the new fields as an opportunity for experiment.

As a result of this expansion, we are faced with a growing electorate in a democracy of data and with mountains of scholarship (e.g. with articles entitled "Yet Two More Unknown Senators"). But, there has been very little attempt at compression and almost no discussion

of new ways of organizing data, or of the relative merits of problems. The implicit picture of knowledge and its advancement is that it is simply accretive, on the lines that the more we know the better, or one-day-someone-will build - on - my - work - to - create - the fruitful-synthesis (e.g. this subject "has never been monographically dealt with. The purpose of the present book is to remedy this want in the literature"). Of course, the synthesis is sometimes made; but it would be made more easily if ancient historians spent one paragraph in each article explaining the significance of their problem.

Endless accretions to knowledge pose obvious problems of how to cope with it all. One obvious answer is to acquire as much knowledge as possible. In the world of scholars, the learned man (*homo doctus* in the Roman world) is and always has been very much admired. Learning is often considered an accomplishment in itself, independently of the amount of understanding that goes with it. The survival of the ambition to become learned depends in part upon fairly common agreement within a group about what is worth learning, and perhaps partly on there being a limited amount of it to learn. In sociology, by contrast, the boundaries of learning are not at all well-defined, and learning of itself has little cachet. Theoretical sophistication seems instead; one might say that there is too little respect for learning among sociologists and, as everybody knows, sociology has its own pathologies. Let me stress here only that the objectives in the disciplines are different, so that forms of validation are also likely to be different.

In common with other classical scholars, ancient historians have a second method of dealing with the mass of knowledge: namely, the exchange of allusion. All in-groups develop symbols of communication which save members the trouble of explaining at length what they mean. But allusion is particularly deeply embedded among classicists, and concerns me here because it has been solidified into a system of communication which serves instead of formal generalization. It therefore buttresses objections against different methods of analysis and strengthens the barriers against sociological history.

When a young man first enters the world of scholars, he is exposed to a whole series of references which he does not understand. They may be the abbreviated form of learned journals or series (*GCS*, *CSHB*), or more usually proper names, like Tacfarinas, Grumani or the *grumani*, or references to key passages in classical texts, which are cited in an abbreviated form, but are none the less redolent with associations. As scholar, his capacity to pick up references is treated as a sign of full membership in the group. Once skill is acquired, it can be great fun to use, whether as a means of self-indulgent conversation, or simply as a pleasurable occupation in itself, just as it was once used among the literary elite in Rome. And, of course, the skill can be used as a competitive weapon to confirm status within a group (for example, by gabbling quotations in Greek). The system can work only if there is a reasonable chance that people will pick up the references more importantly, it assumes that each person is attributing similar significance to the reference. Here there is further doubt. It seems socially awkward to question the significance of a remark. The system assumes agreement, makes challenge difficult, and is inherently conservative.

One of the most obvious divergences in ideology between sociology and ancient history is over the role of generalization. Of course, any dogmatic antipathy to generalization is unjustified. Ancient historians cannot avoid them, even if they make them only implicitly. They sometimes make them explicitly, but they do so differently from sociologists. I had best illustrate my argument with a quotation taken from a recently reviewed article by P. A.

Brunt, and this time I will add the first few footnotes, to give the flavour:

Men cannot live, even in the barest physical sense, by bread alone; and we must ask how peasants who come to live in the city did out their subsistence. A livelihood that depended on casual employment, for instance in the building trade, and on the liberality, or bribes, of the great houses, was not so attractive, and in so far as day-labourers migrated to Rome, it was probably because agricultural labour was not so much (as some as simply inadequate). Certainly, commerce and industry cannot have provided them with much employment. Rome was not a great industrial centre, and inscriptions suggest that trade and crafts were mainly in the hands of slaves and freedmen who often brought special skills and aptitudes from the East. Indeed, even the strong impression that the urban Plebs in the late Republic and early Principate was predominantly of servile origin, an impression which agrees with Cicero's allusions, especially to Clodius' gangs. (1) The number of recipients of the corn-dole was also swollen by manumissions;... Even at a much earlier date Scipio Aemilianus had revived the urban Plebs as consisting of men to whom Italy was but a stepmother. (2) Thus in the free population of Rome former slaves far outnumbered the freeborn, and they had no roots in the soil of Italy and little interest in agrarian reform. (3) The Army and the Land in the Roman Revolution. (4) *Journal of Roman Studies*, 1962.)

12. e.g. Cic. Att. xiv, 3. 1. See H. C. Boren, *AJP* lxxix (1958), 140 ff.; *Am. Hist. Rev.* 1957-8, 890 ff.

13. Sall. Cat. 37. 7. Trebatian. Dig. I, 3, 5, 1, indicates that patrons might give clients free housing. Ambilius, of H. M. Last, *AJP* lviii (1937), 470 ff.

13a. Sall. l.c. "ingrato labori".

This passage contains at least six explicit generalizations. Certainly, commerce and industry cannot have provided them with much employment, for example, or, "in the free population of Rome former slaves far outnumbered the freeborn". Parenthetically, I should like to note that I have serious substantive doubts about them all, but that is a matter of judgment. At least the author tells us very clearly what his argument is and we know what to disagree with. For my present purposes, it is more important to note that the generalizations are the only statements in the text which are not footnoted. My hunch is that the ancient historians as he reads this passage does not take the general statements too seriously. He skips over them. His attention is focused instead on proper names, on events and passages in classical texts which he recognizes as familiar (e.g. Cicero's allusions, Clodius' gangs). It is what one could call an upper-case mentality. Proper names and footnotes divert attention from the logical demands of what is needed to validate generalizations; we are persuaded by association and familiar illustration. Yet illustration is not proof, though few classical historians seem to be worried about that.

The need for new
concepts

One of the main implications of my argument is that the traditional analytical framework of ancient history has been over-exploited and overstretched. Scrupulous concern with the sources has had a serious opportunity cost. The concepts and methods of analysis and the problems which they subserve have not been examined with anything like the same critical acumen that has been applied to the texts. It is as though a fisherman did an autopsy on each of the fish he caught, but never stirred his boat or mended his nets; concepts can be seen as nets of different mesh cast into the sea of facts.

I am not advocating the mass conversion of ancient historians either to sociology or methodology. The experience of sociology shows that methodology is even more arid than empiricism. The problem is rather what can be borrowed from sociology and adapted to the purposes of ancient history. At this point, I become acutely aware that I may be using sociology as a brand name for what many, especially

modern, historians practice already. Besides, after being so critical of sociology, I do not want to present a simple idealized picture of sociology, and I would much prefer to illustrate sociological method by abstract terms. That said, there are two aspects of sociological analysis particularly useful: the comparative analysis of institutions in their relation to each other; and the connection between the perception of historical actors, the perception of their acts by the sources, and the "objective" analysis of both by the modern historian in conceptual terms of which the actors and the sources were unaware.

The study of social mobility, for example, involves all these problems. We should want to know how much social mobility was the result of tensions within the political structure or the result of the organization of land-holdings and inheritance, the main channels of mobility, or other pre-industrial factors, or the Roman solution. At the same time, the study of mobility obviously implies an understanding of how Romans conceptualized relations; we have to appreciate the prejudices that colour surviving accounts by historians, and then to analyse the whole in terms of a concept—social mobility—of which the Romans were unaware. Sociologists were unaware. Sociologists in 1899, and grew up in was never posed in the ancient sources, they can hardly be arbiters of the correctness of an interpretation.

I began by suggesting that there were signs of a rapprochement between ancient history and sociology. Several factors are responsible. First, the consensus between the moral values of our elitist sources and most historians has crumbled or vanished. For example, "Debauched by demagogues and largesse, the Roman people was ready for the empire and the dispensation of bread and games." is a typical purple passage from a great book published in 1939 by Sir Ronald Syme, and not by Tacitus or Gibbon; I do not think it could be written now. Secondly, the pressures in our society which led to the upsurge of sociology have affected ancient historians. There is a renewed interest in socio-economic history. The publication of two series may serve as one index. H. H. Scullard's series on "Aspects of Greek and Roman Life", although somewhat traditional, has opened a wide range of social topics. Professor Finley's series on "Ancient Culture and Society" is much better aimed at the general reader, freed from the constraints of the very least been underpinned by the need of classicists to maintain recruitment to the subject.

Finally, I should analyse the impetus towards change given by individuals. It can be no accident that the names which spring first to mind are of scholars in some ways marginal to the dominant tradition. Professor Finley was educated in the United States and then, in effect, exiled. Although he had worked some time in a famous sociology institute, he has not brought the formal sociology into his studies, but the classics, but rather a brilliant sociological intuition, and a sense of what matters in a problem. A Momigliano appears much more traditional but has brought into his work an almost incredible breadth of learning about the classical tradition, stemming from a Continental background. This does not mean that work sociological, but gives it a sense of relativity to often lacking from the work of English historians. And it has led him in the past few years to the encouragement of his work in history and anthropology.

The recent agreement to set up a joint degree in anthropology and ancient history in the University of London bodes well for future cooperation between history and social science.

Kelth Hopkins is a Senior Lecturer in Sociology at the London School of Economics.

The McKinsey of gangland

JOHN KOBLER: 1
New York: Michael Joseph, £3.

The power of organized crime in the United States, particularly in Chicago, first came to general notice in the 1920s, when Prohibition created a vast new field of criminal enterprise supplementing the staple industries of extortion, intimidation, bribery, prostitution, gambling and so on. It was at this time that the struggles of the gangs and larger associations to monopolize their increasingly increased opportunities began to capture the popular imagination. Some sort of grotesque and somewhat lurid account of the First World War. But this was not so; the large-scale criminal activities of the Colosimos and the Torrios and the main channels of mobility, or other pre-industrial factors, or the Roman solution. At the same time, the study of mobility obviously implies an understanding of how Romans conceptualized relations; we have to appreciate the prejudices that colour surviving accounts by historians, and then to analyse the whole in terms of a concept—social mobility—of which the Romans were unaware. Sociologists were unaware. Sociologists in 1899, and grew up in was never posed in the ancient sources, they can hardly be arbiters of the correctness of an interpretation.

John Kobler's subject, Alphonse Capone, played a large part in this. He was the son of poor first-generation Italian immigrants, he was born in Brooklyn in 1899, and grew up in was never posed in the ancient sources, they can hardly be arbiters of the correctness of an interpretation. He was a long prison sentence. He was already fatally ill but survived his captivity: he died some seven years after his release, at home, in bed.

Mr Kobler has made a comprehensive study of Capone and his times. He enables the reader to thread his way through the labyrinth of gang warfare and Chicago politics, dealing ably with a great mass of material and shaping it into readable and comprehensible form. His writing is exact and graphic, and

secure; we glimpse him toiling outside a brothel, hear of him carrying a gun for Torrio, and no doubt he was useful at election times and in the vice business generally. His fellow-Napoleonic mentor, Torrio, seventeen years his elder, had known him in New York and obviously saw him as an up-and-coming young man.

It was from Torrio that Capone learnt that rackets prospered best when administered on business lines, with the gangs established in their own territories and specialties, devoting their efforts to maximizing profits and security instead of shedding each other's blood. But the *pax* was always precarious, given the nature of those who were required to keep it, and greed, revenge and inherent antagonism quickly upset it. The need to eliminate the intrapartisan set off whole chains of assassinations, and after Torrio had handed over control to Capone, the energetic expansion of the business had to go hand in hand with defence and attack. There was always considerable danger and the gangster overlord had about as much peace of mind as the killer-priest of Nemi. Capone was careful with his security and had deeply obligated allies in the city government, the judiciary and the police.

He had achieved almost complete mastery of the Chicago gangs when his Achilles heel was found by the taxmen. The federal court gave him a long prison sentence. He was already fatally ill but survived his captivity: he died some seven years after his release, at home, in bed.

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he preserves a cool, temperate tone, avoiding the temptations of sensationalism and farce. He assembles the facts about Capone disinterestedly, allowing the reader to draw his own conclusions.

In the history of crime, Capone's main significance was his contribution to the evolution of the gangs into larger organizations with management-command systems. In his story can be seen the working of a criminal power-structure within the legally constituted community, poisoning commerce, industry, democratic administration, justice and individual liberty, but contriving nevertheless to secure a measure of public toleration and even regard.

Capone's popularity was due to several factors. The legislators who outlawed gambling and liquor provided the opening—to give the people what many of them were not prepared to go without. The assassinations were nearly all of assassins, which could be seen as a service which the police were unable to perform. (O. W. Wilson, then Superintendent—i.e. Commissioner—of the Chicago City Police Department, testified in 1963 that of the 976 "gangland-type slayings" since 1919 only two had been solved.) Capone, indeed, in his expansive moments saw himself as a public benefactor, giving pleasure to the multitude: "Public service is my motto. I've always regarded it as a public benediction if people were given decent liquor and square games." Capone in fact found no lack of customers among the ostensibly law-abiding, no lack of allies among those who were the sworn guardians of the values they helped him to subvert. In their hearts, many of his fellow-citizens envied and admired the deadly, coarse hedonist who defied legal authority, dispensed largesse and wore his burlesque crown for almost a decade.

Undercover entrepreneurs

WILLIAM R. CRESSEY: 1
Criminal Organization: Its Elements and Forms
New York: Heinemann Educational, £2 (pbk, 90p).

Organized crime has received only intermittent attention from writers in the United States. In Britain, it has been defined as a significant social problem at all. During those brief episodes when Americans might treat it as an object of intellectual curiosity, it was not the sociologists and criminologists but the journalists and politicians who described it.

From the work of Landesco, White, Bell and a few others, organized crime has simply been treated academically. The neglect is partly brought about by the inadequacy of criminology to grasp behaviour which was seemingly rational, planned and well-orchestrated. Such a neglect presented little opportunity for the skilful exploration of irony and the distribution of property and the techniques which are employed to protect it. It is apparent that this is a most valuable exercise. What is tacitly presupposed, however, is that this system of relations is alone powerful enough to explain how crime moves along the evolutionary chain. This presupposition prompts Mr Cressey to warn us that "the citizens of Great Britain should not be complacently assured that the sort of organized crime now threatening to undermine the American political and economic systems cannot arise in their country."

Criminal Organization is an extended essay based on a lecture delivered at Cambridge. It does not pretend to contain more than the skeleton of an argument. Yet it was obviously thought to offer an adequate model which would enable limited prediction. The model isn't really adequate: it is incomplete in a crucial area. The emergence of organized crime is a complex process

which depends on a number of separate phenomena. It is quite unhelpful to examine the internal dynamics of British and American crime and assume that they are capable of furnishing all the key material to explain change. Organized crime is responsive to external changes other than those shifts in the limited system Mr Cressey discusses. American crime, in particular, grew out of a very special context and does not necessarily illuminate Britain's criminal future.

Mr Cressey does not attend, for instance, to the criminalization of widely condoned activities such as gambling, drinking and prostitution which provided a large illegal market for criminal entrepreneurs in America. It laid the financial base for continuing economic expansion. Neither does he acknowledge the distinctive character of American social control practices. In contrast to the United Kingdom, they are radically decentralized and intimately bound up with local political systems. They show a much greater potential for corruption and manipulation than do the relatively monolithic, centralized and ostensibly disengaged control institutions of this country. Again, the book does not recognize the curious history of American immigration, which established cohesive groupings of Irish, German, Italian and Jews. The powerlessness and solidarity which each of these groups experienced in turn not only encouraged criminality but also the growth of group loyalties which united the police, politicians and criminals of one area against outsiders.

Mr Cressey's failure to account systematically for such differences gives his argument a kind of floating quality. His thesis does not consider the analytically crucial contexts of criminality. Nevertheless, *Criminal Organization* could be an important basis for the development of more sophisticated treatments of the problem.

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Desperate dreams Georgia's life and soul

RANDALL JARRELL:
The Complete Poems
507pp. Faber and Faber. £4.

Randall Jarrell's best poems are those that do not evade his despondency but employ it. Employment of this sort was rare because he did not like to convey such a feeling as his own—no doubt for fear of sounding sloppy. In most of his work Jarrell shunned personal subjectivity and felt bound to start from observed life, fact, real experience. "Real" normally meant disappointing experience, which he then countered with ironic insights or with dreams. The shield of the dramatic monologue always attracted him, though he seldom gave convincing expression to people unlike himself.

In the poems he wrote about the Second World War, Jarrell tried to mask his native despair in an emotion created by the war. The strategy did not work. His theme became the wastefulness of war. But he seldom dealt with the carefully shaped, irreplaceable persons the world had lost. Instead, he wrote about the possible life the men had missed. This vanished future could hardly be concrete or particular, and the soldier therefore was too often a case rather than a person.

If one judges from Jarrell's poems, one must suppose that he himself longed for a past he never owned. The immediate present could not satisfy his hunger for a sense of life because it was not authentic. His immersion in aesthetic or intellectual experience—poetry, criticism, music, museums, gifted friends and brilliant conversation—seemed detached from the inner self, the "other" that his painful childhood nourished and that he hunted in mirrors. "An English Garden in Austria," dense with *Kulturgeschichte*, offers to the reader a speaker who exists only as a collage of civilized allusions, footnotes to a suppressed book.

To supply the absent life, Jarrell used dreams. In his dramatic monologues, defeated women and troubled children—the fathers do not count—keep trying to distinguish between sleep and waking, the life they never had and the life they cannot understand. But where Jarrell intends to give them character, he can only provide them with references—ideas and quotations they should have known if they were as bright as he. The poet cannot separate his creatures from himself.

The dreams in Jarrell's poems often have a perverse relation to reality. A hideously wounded soldier thinks his condition must be a nightmare but wakes to find it fact ("A Field Hospital"). Other soldiers, safely in a hospital in their

own country, dream they are overseas, yearning to be home ("A Ward in the States"). In such poems sleeping and waking are no longer escapes from one another. The polarities dissolve, and the man is trapped in his pain. Finally, death seems equivalent to life.

This dissolution of polarities is the source of Jarrell's wit. He utters (in irony) a commonplace, then negates the commonplace, and finds both statements are true:

Is life? 'See how it sounds to say it isn't.
'Life is not life.'
She says. It sounds the same.
(Woman)

There is no escape from triteness. Life, propositions about life, and the denials of the propositions—all are bathetic.

Sometimes, in his late poems, Jarrell tries simply to recapture the short period when his childhood was serene. He does not convince. The particulars are neither rich nor seductive; the tone is either conventional or sentimental. Finally, one infers that there was no halcyon period but that as Jarrell lost the hope of advancing into serenity, he magically transformed a childhood year into the happy time he needed somehow, somewhere.

In a few poems Jarrell does bring himself to meet his despair head on, and finds the words that it requires. In "90 North" he compares a boyhood dream of heroic achievement (ending usefully in death) with adulthood's sour taste of success:

Here where North, the night, the breath of death
Crowd me out of the ignorant darkness,
I see at last that all the knowledge
I wrung from the darkness—that the darkness thing me—
is worthless as ignorance: nothing comes from nothing.

The darkness from the darkness. Pain comes from the darkness. And we call it wisdom. It is pain.

Towards the end, in late works like "Hope" and "Woman," Jarrell gives up trying to frame the poem in fact. The dreams surrender to a glorious comic fantasy as the despair flowers in wit—for if living is indeed a kind of dying, one may as well live (or write) wholly to please oneself. In "Hope" a forlorn husband dreams a new version of the Sleeping Beauty:

... when the Prince kissed her on the lips
She wiped her lips
And with a little mouse—in the dream,
a little mouse—
Turned over and went back to sleep.
I woke, and went to tell my wife the story:
And had she not resembled
My mother as she slept, I had done it.

KARLO KALADZE:
Silkhotvorenlya I poem
497pp. Tbilisi: Merani. 2r 50k.

The land of Georgia is true poet's country. The Caucasus is noted for its abrupt contrasts, and has from prehistoric times been a meeting-place for the exchange of the products of Europe and Asia. The wealth of Colchis lured Jason and his Argonauts to sail there in search of the Golden Fleece. It was to the peak of Elbruz that the jealous gods chained Prometheus, legendary father of ancient technology.

Scarcely even in Wales has the bard featured more prominently in the social scene than is the case in Georgia. Until recently every bride's trousseau contained a copy of the national epic, *The Knight in the Panther's Skin*, composed by Shota Rustaveli, a younger contemporary of Nizami of Ganja, and a forerunner of Dante. The Georgian poet has a place of honour alongside the clan chief, the priest, or the party chairman at any popular ceremony, whether it be one of the great events of human life—birth, marriage, death, and commemoration of the departed—or else battle and the hunt, or feasting, drinking, and merry-making. The Georgians' propensity for gurgantuan feasts naturally calls forth the genius of the bard, who may declaim to his heart's content while the rest of the company sinks gracefully beneath the table.

A decade ago, the life and soul of the Georgian banquet was the unforgettable Gogia Leonidze, who dominated the social and poetic scene in Georgia by his *jole de*

vivre, coupled with a touching gentleness and consideration for the humble. He has left us, but his seat is now worthily occupied by Karlo Kaladze, a poet and son of nature much appreciated in Georgia and the whole Soviet Union both for his rich personality, and for his rare and ebullient talent.

Karlo Kaladze was born in 1907 at Kutaisi, the ancient capital of Colchis and city of Medea. His father, Razhden Kaladze, was an Old Bolshevik. Karlo was only thirteen years old when his first poem was published in the newspaper, *Sakartvelos Kommunisti* (The Georgian Communist), shortly before the Bolshevik takeover of Georgia in 1921. While still at high school, he helped to found the journal of the young proletarian writers of Georgia, *Proletari*, which represented the "New Front of Proletarian Literature". In all this, he was seconded by such outstanding young writers as Alio Mirskhulava and Constantine Lortkipanidze, themselves later to become celebrated figures in Georgian Soviet literature. Kaladze's early plays, *Rogor* (How It Was), and *Khalidze*, made their mark on the evolution of the Georgian theatre.

Kaladze has always been an innovator in poetic form. He has sometimes been accused of "formalism" and "striving after effect". But more often than not he is simply seeking to bring his poetic idiom closer to the speech of the people, and also to draw on the rich and varied treasury of Georgian folk-lore, without too much respect for the conventions and rhythms of nineteenth-century Romanticism.

Between words and things

SIMON WATSON TAYLOR and
EDWARD LUCIE-SMITH (Editors):
French Poetry Today
406pp. Rapp and Whiting. £3.80.

GRAHAM DUNSTAN MARTIN
(Editor):
Anthology of Contemporary French Poetry
215pp. Edinburgh University Press. Paperback, £1.50.

Plenty of good poetry is being written in France, as Simon Watson Taylor and Edward Lucie-Smith point out, yet we ignore it, relatively speaking, in England and America. We lose a lot: contemporary French poetry offers rewarding reading, and is also sufficiently original and exploratory, and sufficiently close to real concerns, to be capable of fertilizing writing in English.

There is, as elsewhere, a critical engagement with the nature of language: an instilling of language as one of the major poetic themes. In particular, the various French notions

of a hiatus between words and things are more radical and challenging than anything that Wallace Stevens and others have suggested over here. There is also the continuance of a poetry of metaphysical urgency and ambition, an investigation of possible words—on the other side, beneath the surface—usually free from the arbitrariness of a certain Surrealism. The influences are again the ubiquitous Mallarmé, and also the still surprisingly living Catholic tradition. More specifically, poets as diverse as Pierre Emmanuel and Guillevic have created useful new forms of "long poem": writers like Jacques Roubaud have elaborated seminal poetic "combinations"; M. Limbaud again has stimulatingly extended the scope of translation, by making new poems through coupling the originals in various ways with his versions of them.

We certainly need a bilingual anthology, but it is doubtful whether *French Poetry Today* does much to satisfy that need. True, although some of the obviously necessary poems, like Francis Ponge, are easy to anthologize, the form of composition of many others presents difficulties, as in the case of Philippe Jaccottet, a deeply refreshing writer but far more so in his "prose" than in his verse. The difficulties, however, do not seem fully to have faced the problems involved in discovering value, understanding it and communicating it.

They have produced a standard kind of anthology, based on catholicity of choice, which prints a few poems each by no less than forty-four younger writers represented, several of whom are little known in their own country. The book will have done a useful job in directing attention to Jude Sicfan, Denise Roche, and others. Its very scope also conveys something of the variety and zest of French poetry, not least by bringing in such people as Michel Butor and Jean-Pierre Faye, better known in other genres. The arguments in favour of casting a wide net and of not imposing too much editorial "prejudice" are, of course, powerful. But even on its own terms the anthology tends to restrict the service it does to the poets by offering so

little of their work. Indeed, in volume of this size and price might have expected rather more than a total of only 100-odd poems, some of them are fairly long, easy-going policy concerning moreover, has not prevented inclusion of M. Roubaud. A decisive and committed approach would surely have been able, concentrating on a few profound achievement and stimulus, and being able enough to print whatever was necessary, including large extracts, long poems and from works combinative sequences, trans and perhaps pages of poetic.

The introduction to *French Poetry Today* is surely searching, rather too cluttered with new influences and sheer names case of the beginner. The translators are serviceable, though often The volume remains a copy repository, however, and the supplement of handy biographies and bibliographical notes.

Much the same comment made of G. D. Martin's *Anthology of Contemporary French Poetry* even more restricted in the work it prints, though it does some French-language poets from Roubaud's E. without mathematical context. The slight misnomer, since a small important older poets have been excluded in favour of the new, price, however, and the crumpling of as many poems as possible into the space available considerable recommendations translations work well whereas originals allow Mr. Martin to on an inventive verbal bung.



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To meet modern needs

BY MICHAEL GRANT

One of the most fascinating sources for speculation is the glossy illustrated book. I am not so much concerned with the coffee-table books, those heirs to Gustave Doré's mid-nineteenth-century folios, but rather with the sub-coffee-table books—by which I do not mean books kept under the table, but more modest in size and illustration, and priced around £3. Now, I do not suppose that the purchasers of these can mostly be students. Yet such books enjoy a peculiar opportunity to reach a wide circle just now, for two reasons. First, it has gradually dawned on people that, whatever may have been implied to them in their youth, there is no reason why an interest in literature or history need exclude an interest in art, and vice versa; so that a book with a visual appeal has a better chance than it used to have. And secondly, the technical standard of illustration has improved by leaps and bounds, even in the past few years. Book-design departments that have failed to notice this, and there are a good many of them, make a feeble showing in the bookshops.

As regards cheaper publications, clearly university and college students form a considerable proportion of the buyers. But there is strong evidence, here as well as in America, that the students who buy are by no means always students of classics or

of the ancient world. Indeed, this proposition can be extended beyond the educational sphere, since one of the chief features of the current popularization process is its cross-disciplinary aspect. The readers, whether students or not, want to get hold of something right outside their usual field of interest.

I suppose the concept of popularization still incurs sneers in some scholarly quarters, though I am sure that such derogatory indications are fewer than they used to be. One can go part of the way, just a little of the way, to agree with them. For one thing, the hybrid word "popularization" is faintly distasteful, rather as I imagine vulgarisation (even *haute*) is to a Frenchman, though perhaps not quite so bad. More important, the sneers are perfectly justified if they are directed, not against popularization as a whole, but against those numerous manifestations of the activity which spread a greater amount of misinformation than of information.

Indeed, perhaps even attacks on popularization as a whole are justified up to a certain, fairly well-defined, point. I wonder, for example, if it is possible with any acceptable degree of accuracy to popularize modern astrophysics or, for that matter, purely technical subjects in the ancient world, such as Greek mathematics or the constitution of the Roman Republic. But

with regard to many other themes it would be more accurate to say, not that knowledge cannot be simplified without being seriously twisted, but that to simplify it without seriously twisting it is exceedingly difficult. True, it is less difficult than the successful conduct of original research, extending the bounds of knowledge—but not all that much less difficult.

For there are all sorts of mistakes and inadequacies into which it is only too easy for the popularizer to fall (and I speak with the experience of the fallen). The only hope of even beginning to compensate for these defects is to be as up-to-date as possible in one's knowledge of the research that has been and still is going on.

This, again, is a counsel of perfection, but it must be taken very seriously, since the time-lag between original research (even when published in the English language) and its conversion into popularized form is often appallingly long—a matter not of years but of decades—and anything that can be done to minimize this delay will be worth doing.

Yet the practical difficulty of confronting the popularizer is that, at one and the same time, he has to take an extremely high and an extremely low view of his readers. What he has to rate extremely highly is their potential intelligence. It would be inadvisable

to disregard the probability that many of them are a great deal more intelligent than himself. It is strange to note how patronizing the popularizations of the 1920s and 1930s sometimes sound today, however successful they were in their own time. I have just been looking at H. G. Wells's *Short History of the World* (1922), an offshoot of his best-selling *Outline of History*. "In the last fifty years," he remarked,

There has been such very fine and interesting speculation on the part of scientific men upon the age and origin of our Earth. Here we cannot pretend to give even a summary of such speculations, because they involve the most subtle mathematical and physical considerations.

Well, he has a point there; but to express it just like that in 1972 would not be good tactics, because the way he has chosen to put it does seem to suggest somehow that we readers are being addressed from a great height, because we are not really terribly intelligent.

Indeed, I think Wells himself had an uneasy doubt about the tone, because he also remarked: "The earth, as everybody knows nowadays, is a spheroid, a sphere slightly compressed, orange fashion, with a diameter of nearly 8,000 miles." Yet that does not strike quite the right note either. The words in italics (which are mine) may have been meant to reassure us that he thinks we are quite clever after all. All the same, it is obvious that everyone did not know, and still does not know, the diameter of the earth, and to state the contrary does not flatter our intellects but merely rings false. Teachers sometimes say "as everyone (or every schoolboy) knows"—when they are referring, shall we say, to Servius Tullius's institution of the *Comitia Centuriata*—and rightly earn a shuffling of feet. They are approaching perilously near to that familiar malady, *Popularizer's Madness*—accompanied, in the case of a sufferer I once knew (who thought it

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TLS

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Commentary

On Wednesday of this week Her Majesty the Queen opened the much-awaited exhibition of Treasures of Tutankhamun at the British Museum. For a great many people the showing in this country of some of the remarkable and wonderful objects from the tomb of Tutankhamun fulfils a hope that has existed ever since it was discovered in 1922. It was a very proper decision on the part of the Egyptian Antiquities Service which resulted in the retention in Egypt of the whole contents of such unique importance could not be split up and divided between the discoverer and the country of the discovery, as usually happened in Egypt in those days. Nevertheless many British people, contemplating the nationality of Lord Carnarvon and Howard Carter, respectively the patron and the excavator of the find, have felt, over the years, a little chafed that none of the treasures should have been shown in this country. This sense of grievance, if it may be so termed, had not been modified by the knowledge that some pieces from the tomb's treasures have been shown in other countries—in America and Japan, and above all in Paris, a few years ago.

Today, perhaps, most of the chagrin will fall away. For what is now being shown in London on the fortieth anniversary of the discovery of the tomb is by far the largest and most striking selection of those things from the tomb ever to have left Egypt. Not only are there more objects but also they represent, as a collection, a far better sample of the tomb's contents than any other loan. This, then, is a moment for celebration and for considering the importance of the find.

The impact of the initial discovery was suitably reported in the daily press and in glossy periodical publications. The tale of the clearance of the tomb was spread over many years as Carter carried out the meticulous recovery of so many rare and fragile things, often embellished lavishly with gold foil or gold leaf, and therefore particularly precious. For ten years after the initial discovery, the work of recovery, consolidation and transport to Cairo continued. In all it provided a saga of continuing archaeological skill and public thrill which maintained popular interest with unflagging intensity unparalleled in the long history of archaeological discovery.

Since those stirring days of unusual excitement the magic of the name Tutankhamun has not diminished, but the mystique is hard to explain. It is not simply that what Carter found in 1922 was an outstanding collection of ancient works of art. Indeed art historians were not slow to point out that many of the objects from the tomb were conceived in the taste of the late Eighteenth Dynasty. Students of Egyptian literature were disappointed that the texts found in the tomb belonged to completely traditional groups of religious compilations. And yet nobody who looked

carefully at what had been found could fail to realize that our judgments based on taste, history or textual importance were wide of the mark. To be judged as a collection of objects of all kinds, domestic and formal, ritual and secular, inevitably disappointing in some respects, but overall magnificent and unequalled, the contents of Tutankhamun's tomb form a subject for study wholly exceptional in scope and variety. Yet the challenge this collection presents has never been properly met. The complete publication of the discovery remains to be written. Until that general work has been carried out the attendant and subsequent studies which will so illuminate questions of ancient Egyptian art, and particularly of Egyptian technology, will fail to be tackled.

Whenever the task of general publication is begun—and there are very positive signs at present—the Egyptian authorities are eager to put this work in hand—much reliance will have to be placed on the notes made by Howard Carter while he cleared the tomb. Visitors to the exhibition at the British Museum can see copies of some of Carter's cards, meticulously written, beautifully illustrated with pencil drawings, supplemented by full and authoritative notes on materials, techniques, conditions of preservation, and other details necessary for a reliable record. Carter was in almost every respect the right man to have made this discovery. He was essentially the practical archaeologist, a master of technique, a minute observer and an accurate recorder. Yet he was never able to carry through the plans he had prepared for publication. The slow years of tomb-clearance saw the appearance of three volumes by him describing the work as it progressed. Carter's text, although aimed at the general reading public, remains the primary source for information about the tomb. It was well illustrated and reliably backed with detailed appendices on special aspects of preservation and technology. A new edition of this *Tomb of Tutankhamun* is published by Sphere Books (£1.50) to coincide with the exhibition. It is Carter brought up to date, that is, in paperback, stripped of appendices and crammed into one volume. What is needed is more, not less.

The absence of a proper record of the young king's tomb furniture and personal possessions has inhibited scholars from undertaking studies of depth of parts of the collection. The authorities of the Cairo Museum have understandably discouraged the creeping off by specialists of the most attractive groups of objects. Consequently the minor industry of Tutankhamun publication, offering general products which are, for the most part, derivatives from Carter, or unreluctantly interpretative, and ephemeral. A long list of books devoted to this unbeatable subject forms a sad commentary on missed opportunity, but there are exceptions: the publications of the Griffith Institute

Historically, the distinction of the Classics was that they were good for you. Their study at any rate in the form in which it was commonly organized might be a trifle arid, but to gripe about that was to miss the point: Greek and Latin had been invented to discipline the mind not to pamper it. Even if it was the Renaissance which brought them back to life it always seemed to be the Puritans who laid down their transgression. But the asceticism of a Classical education has its reward, of course: former students of the subject could always be pointed to, with effortless and no small authority. What was not pointed to was the truth that it was the students themselves who should have got the credit not the Classics; they would never have been invited to take on the Classics in the first place if they had not been gifted. The Classics, and Classicists, profited from the idea that the subject was a monstrously hard one.

The curriculum, too, went out of its way to make it harder than it need have been. Why, for instance, was no divorce ever possible between Greek and Latin? Latin without Greek was sometimes acceptable; Greek without Latin unthinkable; sick in pairs. Why, more painfully still, did Classical literature have to be used for teaching the language, to the point where noble texts came to look like nothing better than repositories of linguistic examples?

The real trouble was that both Greek and Latin had been wrenched out of time and history altogether and advanced to the dubious rank of scholarly myths. It is the recent and abrupt revocation of this process which is the reason for this special number of the *TLS*. Classical Studies are changing and our five special articles are offered as a measure of what is changing in them. Classics is losing both its isolation from other academic disciplines—archaeology, anthropology, sociology—and its privilege of siphoning off the sharpest young minds. The Greeks and Romans themselves have at last begun to look like two ancient peoples among many, rather than the stainless ancestors of our own culture. Classical literature now gets the redder-blooded criticism it was long denied, and its linguistic cruces can be left on one side.

Indeed, it looks as if language may be losing its preeminence in Classical Studies. Universities, faced with the decline in Classics in schools, are contemplating if not yet implementing programmes for starting Greek from scratch, and it should not be long before it is made possible to study Greek without the old makeweight of Latin; perhaps, heretically, ancient Greek in conjunction with modern Greek.

And yet nobody who looked

in Oxford, the truly informative *Tutankhamun's Treasure* by Penelope Fox, and the slim volumes of the "Tutankhamun's Tomb Series". The constituent parts of the latter represent a serious attempt to make available some of Carter's manuscript material (preserved in the Griffith Institute) under selected subject-headings. Meritorious though this series is, it remains, sadly, a nibbling at the main problem of publication.

It is to be hoped that the stimulus provided by the exhibition in the British Museum will reinforce the determination of the Egyptian authorities to promote the definitive publication, so long awaited. This year could be particularly auspicious for an undertaking of this kind, for standards of printing and publication in Egypt have vastly improved—the expected volumes will require lavish and careful illustration beyond the expectation of most archaeological works. The treasures of the tomb are only known in part; the same subjects crowd the pages of the popular works—even the same photographs. The grand corpus, when it comes, will truly open people's eyes to what Carnarvon and Carter found fifty years ago. The British Museum exhibition (sponsored by *Times Newspapers*) provides but a taste of the whole—but what a taste! The illustrated catalogue at 75p is a joy to handle—and to read.

Historically, the distinction of the Classics was that they were good for you. Their study at any rate in the form in which it was commonly organized might be a trifle arid, but to gripe about that was to miss the point: Greek and Latin had been invented to discipline the mind not to pamper it. Even if it was the Renaissance which brought them back to life it always seemed to be the Puritans who laid down their transgression. But the asceticism of a Classical education has its reward, of course: former students of the subject could always be pointed to, with effortless and no small authority. What was not pointed to was the truth that it was the students themselves who should have got the credit not the Classics; they would never have been invited to take on the Classics in the first place if they had not been gifted. The Classics, and Classicists, profited from the idea that the subject was a monstrously hard one.

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these efforts to return them to Classics itself could surely not have survived as a vital discipline had efforts not been made.

The self-congratulatory air of Arts Council's twenty-sixth Report (180pp plus 77pp of addenda, £50p) is mercifully softened by Lord Goodman's victory statement. Lord Goodman, who as chairman, files a tart report on local authorities' unconcern for cultural health of the nation, is a far greater probability the enterprising local council would prefer to build an Indian Temple—volving low maintenance costs—a concert hall which needs to be and watered. He also offers frank acknowledgment of the Council's difficulties in deciding how to distribute its funds. He is justly proud of what the Council has achieved in its seven years (Treasury grant from £3,205,000 in 1964-65 to £9,300,000 in 1970-71, and £11,900,000 allocated for 1971-72). Describing the Council as "a body of men and women of letters and of the world" he offers his lateral and denied sword to his colleagues (Patrick Gibson) to help defend independence against its detractors and embittered enemies.

Rhetoric and irony aside, Lord Goodman bitterly complains that Public Lending Right is still "not by a society so cock-eyed in its sense of values as to allow the author to subsidise and maintain the library". At a snail's pace towards justice, but we were still a very long way from pension-schemes and vision for the old age of the artist and performer. Sensible as it is of the problems of providing help in acceptable form, the Council will certainly miss Lord Goodman's spirited advocacy and his expertise.

It may well be that the Literature Panel's best reason for doing so is that it is a useful and necessary fund to writers. (The Panel's expenditure on literature is £73,000, of which about half is in grants to writers. This is about one per cent of the annual expenditure for that year.) The Literature Panel, offers a more desperate suggestion in the course of an emotional and always logical contribution to the P.L.R. cause in the *Springs* of *The Author*. Mr Gordon goes on to say that the Panel should go on to strike, suspending all its other duties, and that broad and intricate self-respect thereby restored. It is to strike the important question of what difference P.L.R. (assuming at least since the days of William) is a towering and individual achievement, and we may have had a long time before we see anything else like it.

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The dark dictator of Olympus



Head of Zeus from a silver stater of Philip II of Macedon (c.350 BC).

poetry is dark, but it is not impenetrable. The just judgment of Zeus is after all part of worldly and human reality, even though Zeus himself may be supernatural; the gods or God are after all part of nature or Nature, and the sense of a just judgment of Zeus is neither unnatural nor bound up with social progress or the development of rationalism. The Homeric poems are by no means primitive, though they used to be thought so; indeed, the entire model of development from the primitive to the rational and complicated must now perhaps be abandoned in the context of Greek society and probably elsewhere; what had been thought of as stages of development in a chronological series must now be seen as levels of consciousness, of behaviour, and of social convention. Homeric society, in any sense in which it ever existed, was not less "civilized" than what followed, but because of the conventions of epic poetry different values and different behaviour hold our attention in it. Conversely, the great rationalist intellectuals and poets and politicians of the fifth century still believed or believed-in the same Zeus as Homer and the same justice of Zeus, if only because of the overwhelming influence of Homeric epic even in the hundred years after true epic poetry seems to have ceased to be written in Greece.

There is a prima facie difficulty for us of taking Zeus seriously in the *Iliad*. In that like Achilles and Thetis he is simply a character in a poem, described in the same lightly honeyed or checkered and thunderous verses, with the same kind of delicacy and extraordinary strength. It used to be thought he was a heavenly projection of an earthly political system, and indeed it must inevitably be true that the idea of justice and of the free, deliberate will of Zeus is defined from the experience of life, the thoughts and language of a particular people, but Homeric conceptions of justice are subtle as well as simple, and they have evaded analysis until now. The study of individual words and phrases in recent times has been even less productive than the political abstraction, since it has been even more mechanical: dealing with a running stream, it requires contemplative and intuitive, as well as active, power, and will not

succeed without a certain humility and openness to poetry. The proper audience of an epic poem will not consist of commentators any more than of vivid enthusiasts, still less of mechanical scholars. Professor Lloyd-Jones uncovers Zeus and his justice in a masterly lecture; he diminishes his opponents with authority in that he convicts them of underestimating the *Iliad*. The poem we are shown is not more elaborately contrived than the one we thought we knew, but it is stronger. It has more notes in it, and it is closer to the archaic age. At this point as at others it would be possible to confirm or illustrate his findings, which are those of the straightforward penetration of literature, by the evidence of archaeology and art history. It is remarkable to see how the scanty visual evidence coincides with his view of Homeric poetry. The justice of Zeus was not an invention of moralism or a projection of rationalism, but it was part of Homer's world before it was part of his poetry, and it fits everything else we know about that world.

It would be inadequate to give an account of Professor Lloyd-Jones's line of thought in terms of the adversarial series who are routed by the way, some formally challenged in the text and others impaled in footnotes, but there is one scholar who is more than an adversary, rather a *damph* with whom many of the arguments are a conversation, whose work is always present and in relation to whom Professor Lloyd-Jones must define himself: the author of *The Greeks and the Irrational*, Professor Lloyd-Jones's relationship to Professor Dodds is one of tense and intricate intellectual involvement, but where Dodds has stressed development, Lloyd-Jones stresses continuity and the preponderant influence of Homer, who by no means a savage theologian, is both aspects of Greek history are objectively present in undisputed evidence, and the two books are in a way complementary; but the Homeric ideal of the justice of Zeus is terrible, and it is timely in these years that it should be stressed, just as Professor Dodds's heroic account of the struggle of reason and the irrational was timely in the late 1940s (it was published in 1951).

It is curious that at a time when the backbone of modern religious

seems to have melted away, Greek scholarship (of all remote enterprises) and the understanding of Homer presents a conception more in keeping with the experience of life in this century than the clergy would dare to entertain.

Human kind, says the bird in Eliot, cannot bear very much reality. The early Greeks were capable of their unique achievements largely because they could bear, as their religion shows, very much more reality than most human beings.

To justify the works of Zeus to man was beyond the scope of even the most rational Greek poet; it was below the dignity of Zeus and above the possibilities of man. Whatever of formal justifications has survived in literature is deeply built into the forms of poetry; it has entered those forms at a popular, almost a proverbial level, before they became great literature, and has deeply penetrated them.

It will be evident that these are the opinions or preconceptions of the reviewer: Professor Lloyd-Jones's own work is more tightly argued, but it is so stimulating that every reader will wish to break in again and again: it is the privilege or disadvantage of a reviewer much moved by a book that he interjects in marginal annotations and in print. Professor Lloyd-Jones has a happiness of opening and closing and of sudden phrases in common with purely literary writers; for example with the sudden sharp resonances of Gibbon; and like Gibbon he has something indefinable in common with the arts in his own day. In the briskness of Gibbon there were other elements remote from scholarly brooding. The best classical scholars in the past 150 years and no doubt much earlier have had an element of poetry in their talent and vocation; they cannot be called poets may be since this element in them has been so abundantly fruitful and in verse it would have been lost so; it needed for its development the gritty materials and hard intellectual exercise of the scholar's trade, but this is the element which speaks so immediately in their writings, and which separates them so completely from mechanical practitioners. A wide view of ancient literature will not be intoxicating or even acceptable except when it controls details in the well-known manner of the Greek light: wide but uncontrolled views of literature are simply fuzzy, but the genuine breadth of scholarship is a combination of completeness and particularity.

A review of this kind is no place for a profusion of particulars, but a few will be in order. Professor Lloyd-Jones devotes some excellent pages to Hesiod: he points out the ambivalence of Hesiod's social position, his authority as a poet and his lack of standing as a peasant farmer, as being crucial to the poet's conceptions and expectations, and basic to his preoccupation with justice. It was not Hesiod who invented justice, his view of humanity is modest and his hopes in Zeus more natural than personal. Indeed one could reasonably say that if justice is not natural it is nothing. It is obscure in what way Hesiod's conception of a just order is any advance on the *Iliad* or the *Odyssey*; there is a difference of genre certainly, but not one it is possible to explain chronologically with the least assurance. As Professor Lloyd-Jones points out, Homer reveals the world of gods as well as the world of men, both in epic verse; and this difference from later, more numinous writers has many consequences. There were certainly lyric poets in Homer's day, and the more early lyric poetry is recovered from the past, the longer and darker

Religion and Society in the Age of Saint Augustine

By Peter Brown

"The reader... has the opportunity to trace the growth of a major work [Augustine of Hippo] as well as receiving fascinating insights into a long-dead society on such subjects as sorcery and demons, trade, administration—above all, living religious belief and the actions arising from it."—*The Times*. £3.20

Horatio's Version

By Alethea Hayter

What happened after the end of *Hamlet*, when the four corpses had been borne away? How did Horatio carry out the Prince's dying injunction to "tell my story"? Alethea Hayter's narrative takes the form of the proceedings of a Court of Enquiry with Voltimund as Chairman, alternating with Horatio's commentary in his diary. £1.50

A novel by Eva Figs

"An intriguing novel, a thriller about invention, itself continually invented... What makes Figs especially interesting is that the anti-realism of Miss Figs' method is played against a vividly realistic plot, in which characters are delineated with pre-modernist solidity... It is experimental in some degree, and has also the assurance of a writer who gets better with each novel. She deserves a substantial audience."—*Nuala O'Faolain, The Times*. £2

Dawn and the Darkest Hour

A study of Aldous Huxley

By George Woodcock

Using biographical facts where necessary to supplement his critical judgements, George Woodcock evaluates the whole of Huxley's work. "To understand him completely we must see his life and work as a unity. In that way, not only do his later teachings acquire the background that places them in perspective, but his earlier works deepen as their half-conscious anticipations open into the future." £3.60

Malta

An archaeological guide
By D. H. Trump

Dr Trump's guide has a dual purpose: to describe the antiquities and where to find them, and to show, as far as archaeological research has so far revealed it, what the sites mean in the history of the islands. Illustrated with 35 photographs and 35 text figures. £2.50

The Ancient and Rightful Customs

A history of the English Customs Service

By Edward Carson

"The author's position as Librarian and Archivist of the Customs and Excise Department gives the book authority, even while his brisk, anecdotal style makes it highly readable."—*The Times*. With a Foreword by A. W. Taylor. £4

FABER & FABER

Books received

Art and Craft

KIRBY, KENNETH. *The Cooper and his Trade*. 192pp plus 105 plates. A. and C. Black. £5.25.

Coming from a family of coopers, the author himself took up the trade and so writes of it with a craftsman's authority. It is a dying trade for the wooden barrels are replaced, except for spirits, by glass and metal. Kenneth Kirby gives an individual touch to his account of the cooper's work by telling of his own initiation as a young apprentice, and in the latter half of his book provides a history of the craft from ancient times, with a number of attractive illustrations.

Astronomy

BENT, B. A. *Mathematical Astronomy for Amateurs*. 143pp. Newton Abbot: David and Charles. £2.75.

Although there are many popular books on descriptive astronomy, there are far too few which give the simple rules for the calculations which always arise in any serious work. B. A. Bent's book deals with the principles involved in problems on Time, the Celestial Sphere, the movements of the Earth, Moon and planets, and some stellar topics. The author's considerable experience as an instructor is well shown in his simple approach to these problems, using nothing more than school arithmetic and geometry, and aided by large clear diagrams. There are occasional practical exercises and worked examples, with thirty pages of selected examples at the end of the book. This work is not only suitable for the

serious amateur, but it also covers the mathematical parts of the syllabus in the "O" level C.E.E. examination in astronomy and will thus be of value to teachers.

Biography and Memoirs

WEIR, MOLLY. *Red Foot Forward*. 207pp. Hutchinson. £1.75.

Shoes Were for Sunday, Molly Weir's first book, left its narrator facing, along with the end of childhood, the void left by the death of the Grannie who had ruled and irradiated the Glasgow tenement in which she was brought up. Its sequel carries her on through adolescence to her first jobs as a shorthand typist with phenomenal speeds and to the first hints of a new career in journalism and acting.

There are no great happenings and there is no need for them. When the appetite is eager and the palate clean, Hallowe'en, the church dance and the Girl Guide concert are drama enough. Miss Weir has an eye for evocative detail and a lack of sentimentality that puts the breath of life into her re-creation of tough, salty downtown Glasgow. She makes clear, too, the distinction between poverty and misery which is not always grasped by the more fortunate. In her home there was endless patching and contriving and making do, but butter was a rare treat, but there was a penny for the Saturday morning pictures and best clothes for Sunday.

Economics

WHITTINGTON, GEMFREY. *The Prediction of Profitability*. 253pp. Cambridge University Press. £4 (paperback, £2.40).

Companies engaged in manufacturing and distribution from 1948 to 1960 and quoted on the Stock Exchange were analysed by their published figures for predictions of profitability and relationships between liquidity, credit given, changes in stocks, and other short-run aspects of company finance. The data collected and standardized by the NIESK and the Statistics Division of the Board of Trade (as it then was), on painstaking analysis by Whittington and his co-authors do not on the whole bear out widespread public, economists', and businessmen's notions about effects of squeezes on liquidity, stocks, and many other elements of firms' financial and cost avoiding problems. Tables and text alike provide valuable facts and correctives for everyone concerned in profit-making and profit-distributing.

History

POYNTER, DUDIE. *Medicine 300-1929*. THOMAS, J. M. *Shopping 1721-1900*. WHITTING, J. R. S. *Agriculture 1730-1872*.

WOOD, ROBERT. *Entertainments 1800-1900*. Unnumbered leaves. Evans. Paperback, £2.25 each.

Four more titles in a series intended to help the primary and secondary school teacher of history to enlarge the subject by showing facsimiles of relevant documents, printed and manuscript. Measuring eighteen inches by twelve, the unwieldiness of the books may be no disadvantage in the schoolroom, where they can be exhibited on a blackboard or spread out on the desk. A few pages of introductory matter and a catalogue of the items precede each collection of facsimiles, which are varied and imaginative in choice, and very clearly reproduced.

SANKHEDER, BRUNO. *Moham. Sambhal. A Historical Survey*. 99pp plus 12 plates. Delhi: Kumar. Rs20.

The ancient city of Sambhal in Moradabad District has long fallen into obscurity; but its story presents a tapestry of Hindu and Muslim history in Uttar Pradesh. Local tradition deems it an "eternal city" which has always existed, and has continued to survive in spite of savage sackings, razings to the ground, and devastating changes of fortune. It is mentioned in the Puranas. It formed part of Ashoka's empire. In folklore, it was Pribh Raj's capital when the Chauhan kingdom was desperately resisting the onslaughts of Sultan

Mahmud of Ghazni. Fiercely contested between the Lodis and the Shargi dynasty of Jaunpur, it was given by Babur to Humayun as an appanage at the time of the Mughal conquest. During the decline of Imperial power, the East India Company and Jagantrao Holkar fought for its possession. It had long been a centre both of Hindu and Muslim culture; the partisans of each occasionally indulged in bloody communal riots. But both creeds joined together in 1857, and Sambhal became a strong centre of revolt against British rule. It is at this point that Mr Sankheder's narrative breaks off. He has told the story well, with careful recourse to original sources. But the value of this monograph suffers from the omission of three essentials—an index, a bibliography, and a site-map.

Local History

OWEN, DONOVAN M. *Ely Records*. A Handlist of the Records of the Bishop and Archdeacon of Ely. 89pp. Marc Fitch Fund. £2.50.

The diocesan records here listed and described by the archivist to the Bishop of Ely are now in the University Library at Cambridge; a further collection at Ely is to be the subject of a second volume. The introduction tells the history of the Ely records, an all too familiar tale of former losses and neglect. In fact a quantity of documents was sold in the eighteenth century to a Cambridge grocer, from whom a fellow of Trinity retrieved 189 pounds' weight of them at a cost of £1 11s. 6d. Students who wish to refer to these records will find that the present classified list includes the University Library shelf-marks.

Portsmouth Record Series. *Borough Sessions Papers 1653-1688*. A Calendar compiled by Arthur J. Willis, and edited by Margaret J. Hoad. 212pp. Phillimore for the City of Portsmouth. £4.25.

The compilers of this calendar give considerably more detail about the documents than is usually to be found in such cases. A large and carefully produced volume which includes some facsimiles of documents, maps and an index, it launches a new series designed to indicate and make more widely accessible the sources for the history of Portsmouth.

Religion

BRANDON, OWEN. *The Pastor and his Ministry*. 116pp. SPCK. £1.50.

In his preface Owen Brandon says that two people who read his manuscript offered the criticism that the book covered too many questions too briefly. There is substance in the criticism, and it could be extended by noting that all the time with whatever subject he may be dealing Mr Brandon raises questions, and, perhaps because he is himself a trained psychologist, that science increases the perplexity. Not all the questions matter very much. To give one example, it is quite true that "other religions" suggest problems, but it is possible for a person to be an expert in them, and remaining a Christian himself, to leave the problems on one side. Or, the liberal theologians raise problems, but it is possible to leave them in the common-rooms and get on with one's parish work. All the same, the book has its value because even if it does not have all the answers, its thoughtful quality makes it stimulating.

Social Studies

BRITISH 1972. *An Official Handbook*. 318pp. HMSO. £1.80.

Misgivings that the habit of reading is being lost to the seductions of the home out by this latest edition of the annual handbook from the Central Office of Information. The over-forty-four hours a week yet nearly one-third of the population are registered borrowers from libraries, and in 1970 more than 23,000 new books were published, with a further 10,000 reprints or new editions. In all aspects of the national statistics are as nearly up to date as possible for statistics, an inserted

supplement on Northern Ireland reviews the situation up to mid-November. Revised economic statistics show the United Kingdom as ranking third in world trade with over 11 per cent of the total, taking more than 20 per cent of the world's primary products and exporting over 12 per cent of its manufactured goods.

DAVIES, WYNDHAM. *Health or Health Service?* Reform of the British National Health Service. 128pp. Charles Knight. £2.

Wyndham Davies has written one more criticism of the National Health Service: he bases some of his strictures on the wasteful methods of spending money which he has seen in the financing of the present service. He tries, with some success, to present the quality and type of medical service which a patient requires not only from his own doctor but from the hospital service as well. He makes no attempt to conceal his dislike of too much government interference, which may lead to control, in any medical service. Many will agree with much of what Dr Davies has to say, but not all will be able to accept his robustly conservative line.

JAIN, SAGAR C. *Indian Manager*. His Social Origin and Career. 263pp. Bombay: Sunmaya. Rs 30.

SHRIMALI, K. L. *A Search for Values in Indian Education*. 130pp. Delhi: Vikas. Rs 22.

At first sight, there might seem little in common between these two books. The former is a scientifically planned sociological inquiry into the kind of men (there are very few women) who now exercise managerial responsibilities in the India of today. It breaks new ground, and it can be commended. The latter is a collection of articles and lectures by one of the most respected of educational administrators, all of which deal, from one point of view or another, with the shortcomings of the existing university system as a force for good in society. As might be expected from such a Shrimali, the individual papers are eloquently written, and informed with penetrating observation tempered by a lively sympathy for the frustrations and difficulties of the rising generation. Where the two books meet is here: Sagar C. Jain shows that university education, and a great deal of it, is an almost indispensable qualification for a career culminating in managerial rank. Yet without the additional advantage of a professional, or a traditionally wealthy, home environment, often based on industry or commerce, few university graduates can hope to reach this level. The problem of the growing numbers of educated unemployed is already very serious. Only very few of them—and those backed by family advantages—can look forward to a job which will entail satisfaction and self-fulfilment. In such a situation, Dr Shrimali argues, the universities must change their outlook and convince their students that a degree is something more than a job-ticket. If this leads to more selectivity and lesser numbers, the situation must be faced. Dr Jain shows that careers in management are likely to grow more numerous, and that an advanced university education may not for ever be an indispensable qualification for them. But meanwhile, the outlook for the great majority of Indian university graduates is grim, unless they are ready to throw themselves into much-needed social service, with small prospect of financial reward.

The earlier sections deal with general issues and with the contributors write objectively with insight. The chapter on the Soviet Union, for example, recognizes both the qualities placed on the practice of socialism in the socialist countries and the need in Africa for entirely new ideological needs—a recognition assessment, the sympathetic assessment, the book, of Tanzania's policies. (Incidentally, there have been very positive similarities between the Declaration and the African Declaration in Zambia.) The chapter on the Chinese approach to the continent, which is potentially more critical for the Africans than for the West (and for Russia).

There are some irritating points about this volume, but its merits of this volume, it is a pity that it has not been translated and have not been translated. It is also a pity that it is not given for many of the statistical tables in the early part. And it is unfortunate that some of the statistics made from some of the statistics in the African Community, where the same sentence figures in the same sentence with £ sterling dollars, which makes it difficult to relate them. But these are minor criticisms, and the book is a most useful and stimulating work of reference.

Transport

INNES, HAROLD A. *A History of The Canadian Pacific Railway*. 365pp. Newton Abbot: David and Charles. £4.50.

The CPR, completed in 1885, was much more than just an immensely long trans-Canada line extending from Montreal to Vancouver (to take this trip is to experience rail travel at its most exciting). It was a political necessity and the philosophy behind its construction is but one of the many aspects discussed by the late Harold Innes in his formidable book first published in 1923 and now reprinted. It is a solid, well-documented piece of work (Innes's footnotes, sometimes drive his text into a tight corner) but why on earth did no one invent a map and even an illustration of the line when the book was first published?

The highly pertinent foreword by Peter George in which he tells the current method of editing great projects like the CPR reads both before and after the event.

Travel

LELLERS, FRANCES. *People*. 258pp. Angus and Robertson. £1.95.

Frances Lellers has followed very successful travel books of East Asian countries with this of her adventures—which are various—in India. She has travelled rough, sleeping on way platforms, accepting wherever it was offered, falling at Lucknow, getting assaulted in Calcutta, and trying to find clues to the enigmatic enigma which is India. She demonstrates, with minute hippy and narrowly beating-up. She shared the work of Kashmiri housewife, rice cultivation, peasant farmers; she saw the "underside". It came to her to discover that the deficiency of her treatment by the people of South-East Asia was a serious disability in her posing her to very unpleasant encounters and enforcing a vigilance which became an intolerable strain. Her devotion, her gift of describing her warm humanity make the most enjoyable.

World Affairs

AFRICA 1971. Compiled and by the editorial staff of *Afrique*. 440pp. New Africa Publishing Company. Distributed by Meier and Meier. £4.50.

This volume was prepared before the anti-Obote coup in Uganda, although the section on the political system must have been written with reservations. It is a timely reminder that the position was by no means stable and refers to "an undercurrent of violence". In general the clearly written and well-informed since they were presumably originally in French) sections on individual countries are good and well-balanced. That of the example, rightly put, troubles in the old West before the North-South conflict, the background against which Biafra secession and war was seen.

The earlier sections deal with general issues and with the contributors write objectively with insight. The chapter on the Soviet Union, for example, recognizes both the qualities placed on the practice of socialism in the socialist countries and the need in Africa for entirely new ideological needs—a recognition assessment, the sympathetic assessment, the book, of Tanzania's policies. (Incidentally, there have been very positive similarities between the Declaration and the African Declaration in Zambia.) The chapter on the Chinese approach to the continent, which is potentially more critical for the Africans than for the West (and for Russia).

There are some irritating points about this volume, but its merits of this volume, it is a pity that it has not been translated and have not been translated. It is also a pity that it is not given for many of the statistical tables in the early part. And it is unfortunate that some of the statistics made from some of the statistics in the African Community, where the same sentence figures in the same sentence with £ sterling dollars, which makes it difficult to relate them. But these are minor criticisms, and the book is a most useful and stimulating work of reference.

Nottinghamshire

EDUCATION COMMITTEE VACANCIES FOR THREE

Chartered Librarians

Three Nottinghamshire Comprehensive Schools at Chilwell, East Leake and New Ollerton each requires a CHARTERED LIBRARIAN. Salaries within Librarians' Scale (£1,545-£1,932 per annum) according to experience.

Details and application forms from County Librarian, County Hall, West Bridgford, Nottingham NG2 7QP.

Closing date 14th April.

British Technology Index

For tracing and recall of recent specific technical information

MONTHLY ANNUAL The Library Association 10, Rigmount St., Store St., London WC1 7AE

Librarians

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Applications are invited for the post of Librarian at the Hillingdon Library. The successful candidate will be responsible for the day-to-day running of the library and will be expected to develop and improve the service. The post is full-time and requires a minimum of five years' experience in a library. The salary is £1,545-£1,932 per annum according to experience. Applications should be sent to the Librarian, Hillingdon Library, 100, The Green, Hillingdon, London Ux8 3JH. Closing date: 14th April 1972.

LONDON BOROUGH OF BRENT

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Applications are invited for the post of Librarian at the Brent Library. The successful candidate will be responsible for the day-to-day running of the library and will be expected to develop and improve the service. The post is full-time and requires a minimum of five years' experience in a library. The salary is £1,545-£1,932 per annum according to experience. Applications should be sent to the Librarian, Brent Library, 100, The Green, Brent, London W9 3JH. Closing date: 14th April 1972.

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VACANT APPPOINTMENTS AND PUBLIC NOTICES &c

Assistant Librarian

Applications are invited from qualified librarians for a post on the general professional team at Brighton Public Libraries.

Salary is on the Corporation's Trainee/AP III/IV scale. AP III is paid to those having passed the Part II examination.

Further details are available from the Chief Librarian, Central Library, Church Street, Brighton, BN1 1UE, to whom applications should be sent within a fortnight of the appearance of this advertisement.

County Borough of Brighton

ESSEX COUNTY COUNCIL SOUTH-EAST ESSEX DIVISION

SOUTH-EAST ESSEX SIXTH FORM COLLEGE, Kiln Road, Thurdersey.

FULL-TIME

CHARTERED LIBRARIAN

required to commence duties in June 1972 to establish and administer a large library serving 750 students and 75 teaching staff in this purpose-built college. Salary in accordance with Grade A.P. 2/3, £1,385-£1,932 per annum. Application form and further details, which can be obtained by sending a S.A.O. to the Divisional Education Officer, "Brooklands", Hockley Road, Rayleigh, Essex, should be returned with 10 days of the appearance of this advertisement.

MANCHESTER BUSINESS SCHOOL

LIBRARY ASSISTANT (FEMALE)

Age 18-22

Wanted in special library. Excellent working conditions. Library experience and the ability to type are desirable but not essential.

Applications to the Administrative Officer, MANCHESTER BUSINESS SCHOOL, Booth Street West, MANCHESTER M15 6PB.

CANE HILL HOSPITAL

LIBRARIAN

Duties include responsibility for library service for medical staff and for patients in the library and in the wards of the hospital.

Salary £260 to £1,111 a year. 35-hour week. Pension scheme.

Interested applicants are invited to call and see the Clinical Librarian for an appointment (Telephone 0224 221 20).

RESEARCH LIBRARIAN

In the Centre for:

Studies in Social Policy

This new Centre, established with substantial long-term support by the Joseph Rowntree Memorial Trust, will undertake analysis and discussion through published papers and seminars, etc., of possible future developments and practical governmental options in various fields of social policy. There will initially be up to a dozen study staff and visiting Fellows, working in contact with the Centre's research institutions and public authorities. They will need the support of a Librarian who will be responsible for developing a small reference library, an efficient bibliographical information service, good access to relevant material to libraries elsewhere, and an effective personnel contribution to the Centre's studies and discussions generally.

The salary for the post will be in the scale of £2,620-£3,650 plus London weighting, with appropriate superannuation provisions. The successful candidate is likely to be a Chartered Librarian, with an interest in, and experience of, social sciences and some experience of working in an academic or similarly specialised library.

Applications, with particulars of qualifications, experience, and present appointment, should be submitted to the

Registrar of the Centre, London W8N 2JL, by 28th April.

West Sussex County Library

A recent study by management services has led to the re-organisation of the County Library Service. These alterations take into account the growth of library use by all sections of the community and probable future developments.

Group management teams are being established at County Library Headquarters and at each of three new regions. The following posts are now advertised:

Assistant County Librarian (services to the young)

Salary: £2,786 to £3,282 per annum. Essential user car allowance.

Senior Regional Librarians (three posts)

Salary: £2,283 to £2,786 per annum. Essential user car allowance.

Applicants should have wide experience of public library work and be prepared to accept a challenge calling for both creative and management skills as well as drive and personality.

Technical Development & Training Officer

Salary: £1,932 to £2,457 per annum. Casual user car allowance.

Applicants should be able to plan and carry out comprehensive programmes of training. They must be aware of current developments in computer applications in libraries.

Generous lodging, removal and resettlement allowances are available.

Further details, job descriptions and application forms may be obtained by writing to The County Librarian, Tower Street, Chichester, Sussex, in which post(s) interested. Closing date: 10th April 1972.

LONDON BOROUGH OF SUTTON Education Department Libraries Division

Librarian-in-charge

Present Salary Grade: AP5 (£2,304 to £2,562 inclusive of £105 London Weighting) subject to Job Evaluation Review.

Interested Librarians are invited to apply for this key post in a modern, busy and expanding service. Point of entry on salary grade according to educational qualifications and experience. Details and application forms (returnable not later than Monday, 10th April) from Roy Smith, F.L.A., Borough Librarian, Manor Park Road, Sutton, Surrey.

T. M. H. SCOTT, Principal Chief Officer

LIBRARIES DEPARTMENT

SENIOR ASSISTANT

£1,768-£2,037 (AP.3)

Candidates should have passed the Library Association Part II examination.

Application forms and Job Description from the Borough Librarian and Curator, Greenwich Library, Woolwich Road, London SE10 0RL.

Closing date 17th April

LONDON BOROUGH OF GREENWICH